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AN

ANSWER

TO A

Scandalous Paper

OF

T. Hicks, term'd *A Rebuke to* T. R. &c.

With a Reassumption our former COMPLAINT and CHARGE against *T. Hicks.*

By a Lover of Truth,
Thomas Rudyard.

Printed in the Year 1674.

Reader,

NOt *long ſince came to my Hands a printed Paper, ſubſcribed* Tho. Hicks, *the Title, term'd* A Rebuke to *Tho. Rudyard's* Folly and Impertinency: *Its Deſign to anſwer a ſmall Piece of mine, which was a* Diſcuſſion of the *Anabaptiſts* printed Propoſals of the 12th of *October* laſt, *pretended by them, in Order to Meeting twixt them and us* (to debate & proſecute our Charge of Forgeries againſt *T. Hicks*) *As to his late Piece* (*weighing the Author and his preſent* Circumſtances) *it is not at all unlike him; for him, who hath by* Forgeries, Lyes, Slanders *and* Perverſions *traduc'd an entire Body of People* (*as well in their* Civil *as* Religious Capacities) *who of all others* (*as many of his own Party will frankly acknowledge*) *have merited better Terms from him and his Brethren: from ſuch a Perſon to expect*

Candid Dealing, *was beyond my Expectation: And truly, he who reads his laſt with the whole* Series *of his* prior Diſcourſes, *muſt conclude with me, that* T. Hicks *hitherto appears no* Changling; *his Faculty being with* Confidence *to* Abuſe, *and* Recriminate *his Opponent, and that unjuſtly, which comprehends the Sum of his Aſſertions and Probations againſt me. I might need no other* Compurgators *to acquit me of moſt of his Charge, but the Reader's comparing of my printed Paper with his pretended Anſwer: But inaſmuch as many of theſe may fail to meet in one and the ſame Hand, and may meet with ſome not of Capacity to diſcern the preſent Diſingenuity and Unworthy Abuſe of* T. Hicks *towards me and my Friends, and he having inſerted ſome New Matter therein, am I preſt to publiſh this* Reply; *the* Material *Particulars of his I ſhall briefly examine, and refer the Reader for more ample Satisfaction to each of our former Diſcourſes already in Print.*

T. R.

A N

AN ANSWER TO A Scandalous Paper Of *T. Hicks*, &c.

Sect. I.

HE *first* insinuates, that *my late Paper was not a Discussion of the* Anabaptists *Proposals*; & to pursue his Charge, sayes further, *That the whole of those Pages wherein I concern my self with the above-named* Proposals, *gave the Lye to my* Title-Page.

For the Reason of his first, he sayes, *I had not mentioned one Third of them*: And for the Reason of his second, *I did not mention what they were.*

To which I say, In Case there is

no answering of a Letter, without an entire Transcription in its Response (a Method of Writing this our *Age* useth not, nor does T.H. use it) I grant my self under a Mistake; but certainly, when in mine I acquainted *T. Hicks* and my Reader,

1. *That the Proposals were the* Anabaptists.

2. *I nominated the particular Subscribers.*

3. *Instanced the Time they boar Date.*

4. *And that they were by them printed and published.*

1. I might be excus'd a Transcription, and so T.H's *Censure*, my reference being sufficient to direct what Proposals I then discussed, and intended to surview.

2. As to his Allegation, *that each Page gives the Lye to the* Title-Page.

I answer, That if T.H. will please to review his and mine, he may know whether the *Lye* belongs to me or himself; but sure I am he is grandly

grandly miſtaken, and I fear, wilfully.

Sect. II.

He proceeds, *next*, to quarrel me for acquainting him of his Unwillingneſs to meet us in Publick to diſcuſs our *Charge of Forgeries* againſt him; He would perſwade me or his *Reader*, that *I know to the contrary*. To which I ſay, I never denyed but T.H. has been frequent in Boaſting in Print, and behind our Backs, how ready he would be to abide a *Publick Hearing*; but I muſt ever affirm my Belief, that he intends nothing leſs, witneſs one Meeting at *Barbican* the 9th of the 8th Moneth, where he ſtrove to avoid our *Charge* againſt him, by charging us; and we being Earneſt in our *Charge*, he haſtily left the Pulpet and Aſſembly: And another Meeting at *Wheeler-Street*, the 16th of the ſame Month, he came no nearer then a Neighbouring *Ale-Houſe*, though the Meeting was appointed, and he was expected ſix or

ſeaven Hours: So till his Words and Actions correſpond, he muſt excuſe me, if I (with many more) hear his Words, and meaſure him by his Actions.

Sect. III.

His next Quarrel is, that I alledg'd that the *Anabaptiſts* propoſed fifty or ſixty, excluding all others, as Witneſſes to hear the Debate; whereas, ſayes T. H. *It was fifty or ſixty of a Side.*

To which I anſwer, If he had not miſtaken or abuſed my Words, he had wanted his Objection: What I diſcourſed of, as to Number of fifty or ſixty related to his Party only, whom he called at the firſt *Barbican* Meeting and not to us at all; and that but fifty or ſixty of a Side are allowed in the printed *Propoſals* is very clear: And as to any Conſent of a Hundred, or a Hundred and fifty of a Side, if the former Number were too few, ſure I am there was no ſuch Proviſion in the

Propoſals,

Propoſals, nor Conſent of larger Number (as I ever heard of) when I publiſhed mine; if any Thing to that Effect has ſince paſſed in Private I, queſtian its Performance; for all I have obſerved from *T. H.* is, that 1. We had a *Publick Meeting*, and then but a few Hours with him. And 2*dly*, a *ſecond Aſſembly where* he met us not at; thence from *Publick* propoſed a *Private*, and at the Cloſe would ſhuffle us from having either *publick* or *private*.

Sect. IIII.

Then he inſinuates as if I had not anſwer'd the *Propoſals* at all, alledging *I paſſed them over in deep Silence*, not in the leaſt taking notice of my general Anſwer, yet comprehenſive, *viz.* 'The Propoſals for *private*, &c. with 'ſmall Amendment might paſs as fit '*Mediums* for an Orderly Diſpute—— But to the 9th Propoſition, I had Juſt Reaſon to make my Objection againſt it,

it, which is the next Particular he quarrels me for.

Sect. V.

The Propoſition was in theſe words, *And when your Paper is anſwered, that* G.W. *&* W.P. *be oblieged to give their Anſwers to ſuch Charges as* T.H. *ſhall exhibit againſt them.* This Propoſition I fully and largely diſcuſt; withall telling him, that it was both againſt the Laws *Civil* and *Eccleſiaſtical* to be oblieg'd to anſwer, *before they know their Charge, before they underſtand* whether the *Charge* would *relate to Civil or Religious Concerns, to Matters proper for their Debate, or Things Inquiſitory inconſiſtent to their preſent Conteſt.* T.H. with this is ſo fum'd & fretted, that he engages all the Forces of his unclean *Genius* to beſpatter me with the Terms of *Talking Idly, Diſhoneſty, Want of Wit*, and ſuch like *Epithetes*, which his Rage can vent againſt me, which as much hurt me as if he had ſaid nothing:

with

with no leſs Incivility he alike treats *G.W.* and *W.P.* inſinuating (from my Demand of the Matters charged, or to be charged) *That they are certainly Tardy and Conſcious to themſelves of Guilt, as well in Civil as Religious Concerns, and therefore* (ſayes *T.H.*) *demand the Charge aforehand.* It were tedious, elſe I might alſo write the many conceited Expreſſions and borrowed Phraſes, he has vented upon this Subject, which are as ſuitably applyed as the former: But ſurely in my Apprehenſion he might have better ſpared his Propoſition, then by abuſive and ſhuffling Reflect ſeek to maintain it: Sayes T.H. *They are afraid to engage before they know what it is, let the Reader judge whether Innocency would talk at this Rate.* Could more quaint Expreſſions come from a *Maſter of Inquiſition*, or the *Chair-Man* of an *Eccleſiaſtick or high Commiſſion Court?* He can prognoſticate Guilt from a juſt Defence, and inſinuate that Innocency needs no prudent Guard: what

ſayes

ſayes T.H? *Does not your Pleading to hear your Charge firſt argue Guilt? and would Innocency talk at this Rate?* Notable Doctrine in *Spain*, but not in *England*, where (*Nemo tenetur prodere ſe ipſum*) no Man is bound to betray himſelf; but according to the Command of our Lord Chriſt, *to be as wiſe as Serpents, and harmleſs as Doves.* And to cloſe his Paragraph with his Abuſe on this Subject, *T. H.* falſly inſinuates, *That if* T. Rudyard *had either the Wit or Honeſty, to have taken Notice of it, a Copy of their Charge was promiſed, upon Condition they would be obliged to anſwer*; When there not ſuch a Word, or any Thing of that Tendency in the printed Propoſals.

But that we may ſee how correſpondent his late *Impoſitions* upon us, are to thoſe *Propoſitions* he & his Brethren, made in his own behalf, upon our demands againſt him, take theſe two Inſtances:

1. In their pretended *Anſwer to our* Appeal

Appeal *W. Kiffin, D. Dike, &c.* in their *Epiſtle* ſay, *If W. P. or G. W. or any other Leading* Quaker, *have any New Matter to object againſt* T. Hicks— *if they pleaſe to ſignifie the* Particulars *to us in writing with their Hands to it, we ſhall return ſuch Anſwer thereto, either by a publick Meeting or otherwiſe, as to us may ſeem juſt.* Again in the ſame Perſons *Letter*, the 25th of the 7th Month, 1674.—*or any New Matter to be objected againſt* T. H. *we are ready to give them ſuch a Meeting for the Examination thereof, provided they give us an Accompt of thoſe* Particulars *in writing before hand*: A *Particular* of which was accordingly deliver'd.

Now *Reader*, compare but the *Terms* made for himſelf, and *Propoſitions* made to us, and make the genuine *Application.*

Sect. VI.

His next Exception was occaſion'd upon my *Diſtinguiſhing* 'twixt writing *a Diſcourſe* or *Dialogue*; and writing *Dialogue*

algoue-wise; which I thus briefly expreſt: viz.

1. *That a* Dialogue *is nothing elſe but a* Diſcourſe *between Two, Three, or more, which a Stander-by may write for others Information.*

2. *But to write* Dialogue-wiſe *is, to inform that there was* no *ſuch* real Diſcourſe, *but only* my own Sentiments *of the Perſons and Things I would repreſent.*

3. Tho. Hicks's *Books were really* his own Sentiments; *yet he repreſents them to the World as a* Real Diſcourſe, *pag.* 9.

This we complain'd of as an *Abuſe*, which *T. H.* is pleas'd to term *a meer Cavil*, and for Demonſtration, thus ſpeaks for himſelf: *for* (ſaith he) *I do aſſure him that it was not ſo underſtood, or intended by me in the publiſhing of it.*

1. To this then I ſay, that our *firſt Article* or *Charge* exhibited againſt *T. Hicks* (viz. *A Dialogue betwixt a* Chriſtian *and a* Quaker, *and yet made by* T. H. therefore but *a meer Fiction*) it is now determin'd by his own frank *Confeſſion*;

ceſſion; and we accept of his *Condemnation from his own Mouth*: Herein hath he made good our *firſt Charge* againſt him; *It was not* (ſaith T.H.) *ſo intended by me, it was not intended a real or true Dialogue*; if not, then *Falſe and Fictitious*, as we affirm, and not *True or Real*.

2. But to mend the matter, or cover his Unreconcilable *Contradiction*, he tells us, *that* (though it was not a *Real* Dialogue) *it was as True and Real, as if it had been a verbal Diſcourſe*.

Anſw. A ſtrange Aſſertion! I have not before met with the like: What! a *Fiction* as true as a *Reality* it ſelf? A man's own *Sentiments* of Perſons or Things as true and real as the Perſons and Things are in themſelves? After this rate of *T. H*'s *Logick*, 'twere not uneaſie to affirm Pictures to be Real, Living Creatures; and Images or Repreſentatives to be Real, Living Men and Women.

But the Caſe is briefly thus 'twixt Us and him:

1.

1. *T. Hicks* promulgeth his Pamphlets as *Real Diſcourſes*, terms them, *Dialogues between a* Chriſtian *and a* Quaker.

2. Alledgeth, *That therein is Faithfully repreſented ſome of their chief, &c. Opinions.*

3. *Their Method of Reaſoning.*

4. *No other Anſwers then what the* Quakers *give.*

5. But now tells us, *That it was not ſo intended or underſtood (as a Real Diſcourſe or Dialogue) by him, when he publiſhed it.* And yet to cover himſelf again, ſaith he, *It is as True and Real, as if it had been a verbal Diſcourſe.* So that according to the Senſe of his Diſcourſe *Falſity* may cope with *Verity*, and *Fiction* out-brave *Reality*; and in his Senſe alſo have the Preheminency, or at leaſt, an Equal Authority.

Not far unlike unto this, is *T. H's* after Argumentation, in Reſponſe to theſe Words of his Brother *W. Loddington*, viz. 'There is a Vaſt Difference betwixt

'betwixt a *Dialogue* compoſed for *In-*
'*formation*, and one for *Diſputation*: In
'the firſt I write my own Judgment,
'in the other an *Adverſaries*. To this
T.H. reſponds thus, *Then my Title-Page is innocent, and their Quarrel is a needleſs Cavil, foraſmuch as the Dialogue was writ altogether for Information, &c.*

To which I reply and purſue the Argument: In Caſe thy Books were writ for *Information* (and not for Diſputation) as thou affirmeſt; then (as before) thou writeſt thy own Judgment, and not thine Adverſaries; yet notwithſtanding haſt thou frequently inſinuated and affirmed therein, *That thou haſt faithfully repreſented their Opinions, Practice, Reaſonings, Defences, &c.* And faithfully to do this (without Abuſe or Injury to thy ſelf or Adverſary) in writing thy own Judgment only, and not thy Adverſaries Judgment, is ſuch a Piece of confuſed Contradiction & Non-Conſequence, that it exceeds my Reaſon of Recon-

ciliation: And in ſhort, it has been *T. H's* Work, Labour and Practice to *make & feign a Quaker*, with Doctrines, Principles, & Reaſonings in behalf of himſelf, and all called by that Name; and this, ſayes he, *now for Information Only*, and to his own Judgment, and not ours; for this Fact we deſire to have a Publick and Free Auditory, to manifeſt his *Abuſe*, and clear our ſelves of the many *Forgeries*, *Lyes* and *Slanders*, which by writing his own, and not our Judgment, he has unworthily aſperſed us withal, and unjuſtly impoſed upon us and our Religion.

Sect. VII.

But *T. H.* is very hot upon me for telling him, that *W. K.* and *J. I.* in Principles (although now Confederates) differ more then a Real *Chriſtian* and a *Quaker*: This accounts *T. H.* ſo great a Crime, that *it's the filling up of my Meaſure*, I ſuppoſe he means of *Iniquity*: And tells me for Anſwer,

My

My Dictate is notoriously false, and then gives in his Reason; *For*, sayes *T. H.* *they differ not in these Essential Points of* Christianity, *as that Jesus Christ is a distinct Person without us; that the H. Scriptures are the Rule of Faith and Practice unto* Christians; *and of the Resurrection of the dead Body, and the Life to come; they are in Unity in these, wherein the discriminating Difference between a* Christian *and a* Quaker *lyes.*

I reply; Thus we have *T. H*'s Definition of Essential Principles, or (as his Words will bear) *only* Essential; for my Charge was, 'That *W. K.* & *J. I.* 'differed more in Principles then a 'Real *Christian* and *Quaker*: This, he tells me, *is notoriously false*, and offers for Reason thereof, *they agree in those*; and therefore if there be more Principles Essential then these afore nam'd, they may differ in them, and so my *Dictate* not *notoriously false*, though in these they agree: but there are many more Principles then these afore-named,

wherein they may differ, ſo my Dictate *not* notoriouſly falſe (for all *T. H.* his Reaſon, that in theſe they agree) I need not ſearch far for Proof, but the *Anabaptiſts* ſeveral *Siſtems* of Faith, wherein they have many more pretended Eſſential Articles of Faith, then theſe afore-named, will evidence their far greater Number of Principles, and their Difference therein; particularly, about the *Death of Chriſt*, one, affirming him *an Univerſal Sacrifice for all Mankind*, the other *Denying it*, &c. one, that *he came to ſave All*, the other, *but to ſave a Few*; but as to the before mention'd particular Eſſential Principles, as *T. H.* terms them, they have been often anſwered by our Friends, and his Abuſes often by them refelled.

Sect. VIII.

He then quarrels againſt my Enquiry, what Sort of *Chriſtian* the *Quaker* was not? And wholy waving my

prior

prior Expoſtulation, he moſt abuſively anſwereth me: But I muſt tell him, that the Reaſon for my Enquiry juſtifies my Queſtion, and returns his *Inquiſition*, &c. upon himſelf, as I may hereafter ſhew: My Juſt Complaint and Enquiry in *pag.* 13. was thus, 'But 'ſuppoſe we are no Chriſtians *in your ſenſe*, 'or of your Dipping, *are we therefore none?* 'But ſuppoſe none at all, according to your 'preſent Sentiments of us, but Jews, pro-'feſt Turks or Heathens (as you would 'have us) ſhall not your Brother anſwer 'for his Forgeries, Lyes and Slanders? 'It is your Belief that an Heretick deſer-'veth no Law, no Juſtice, no Equity from 'or againſt men of your Caſt; ye ſhould do 'well to explain, for I aſſure you it ſmelleth 'of your Predeceſſors: To this *T. Hicks* returns not a Word in Anſwer, but ſtandeth as a condemned *Mute*, being loath to come to a fair *Tryal*, whether *Innocent* or *Guilty*.

But I further argued, That *if no* Argument *will induce you to do us that com-*

mon Right, *that equal Juſtice that a* Heathen *would not deny us*; *But you ſtill divert our* Charge, *and interpoſe ſuch Diſcourſe as may tire the Auditory, and cover your* Infamous Brother, *and conſequently his* Abettors; 'If *inſtead of Hearing our* 'Charge, *and Anſwering our* reaſonable 'Demands, *you would prove Us* NO 'Chriſtians, *and bid us take that for An-* 'ſwer, *I propoſe as neceſſary in order thereto,* 'that *you tell us, what ſort of* Chriſtian *the* 'Quaker *is not: explain your ſelves to the* 'World, What *and* Who *is a* True *Chri-* 'ſtian? These were the Grounds and Reaſons of my Queſtion (the Particulars whereof follow after) and I preſume not impertinent to our preſent Buſineſs, and no more then the Nature of the Conteſt, & the *Anabaptiſt* Management thereof, directly call'd for from our hands; But how correſpondent his Anſwer is to my Queſtion, will be evident by due Compariſon of them together. But inaſmuch as his is general, and not anſwering my parti-

particular queries, to know a *True* and *False*, a *Real* or *Counterfit Christian*; I shall first insert his *Confession*, being but an evasive Response to my particular Question, and then again give him mine as really it is, for which I yet count him my Debtor for a more distinct Answer; but first take his *Definition* of a *Christian*: Said *T. Hicks*, *For the* Christian, *I do hereby acquaint him that I do account such (by whatever Name they may be distinguished amongst men) who as Disciples of Christ being redeem'd by his Blood, profess themselves oblieged in order to their Eternal Salvation, to learn and believe the Doctrine, Obey the Precepts revealed in the Scriptures, and follow the holy Life of the Christ of God, that is, that Person who only is and is known by that Name, and is call'd the Christ of God by God the Father, by himself, by his Holy & Inspired Penmen and Apostles, by men of all Nations, as being the only Person accompted and ordained by God to be the Lord, Master and Saviour of men,*

who was the Seed of Abraham *&* David, *born of the Virgin* Mary *at* Bethlehem, *crucified to Death at* Jeruſalem, *roſe from the Dead the third Day, and was afterward ſeen of the Apoſtles and many hundred of his Diſciples, with whom he perſonally talked and converſed, and before whoſe Eyes he aſcended into the Heavens, where he liveth to make Interceſſion, and governeth as Lord and Head over all, and whence he ſhall come to judge the World in Righteouſneſs with an Eternal Judgment, and render to every man according to his Works.*

It ſeems this is *T. Hicks*'s *Chriſtian!* Now, I have four things to remark:

1. He hath calculated his *Confeſſion* to the *Socinian Creed*, in that he leaveth out *Chriſt*'s *Divinity* as any part or Article of his Faith; either becauſe he is a *Socinian*, or to do them a good Turn at this juncture for their *Hearty Endeavours for his Cauſe.* This very Article once diſtinguiſht *Hereticks* from *Orthodox*: See *Euſebius.* But *T. Hicks* is not of that mind.

2. He

2. He hath not distinguisht about *Precepts*, between *Shadowy* and *Substantial*, *Temporary* and *Eternal*, *Legal* and *Gospel*.

3. That *He is* NOT *this Christian*, because *He* doth *Not* obey all those Precepts: *He* doth *Not* as he would be done by: *He* walks *Not* by the Rule of the New Creature; *He* doth *More* then an Eye for an Eye; *He* washeth *Not* Feet; anointeth *Not* with Oyl; sings *Not* Psalms: *He* confesseth and holds, *That no man can keep those Precepts.*

4. If this be a true *Christian* in *Tho. Hicks's* Account, the *Quaker* must needs be a *Christian*, since he ever held and maintained on Occasion, *That Christ came of* Abraham's *Seed*; and more, to wit, *that he is God over all*; *that Redemption is in his Blood*; *that he dyed, rose and ascended into Heaven, is there at God's right Hand, the Mediator and Intercessor*; *that the Scripture contains Godly Precepts that ought to be believed & obeyed*; *yea, that the Fundamental Doctrine*

ſtrines of the Goſpel are therein expreſt; & that there ſhall be a great Day of general Judgment to Eternal Felicity or Miſery, according to the Deeds done in the Body.

This I ſay, the true *Quaker* ever owned and believed, and therefore a *Chriſtian* by *T. Hicks*'s Conceſſion: But *T. Hicks*, this is not the *Chriſtian* thou haſt printed in Oppoſition to the *Quaker*; for he is an arrant *Counterfeit*, *Forger*, *Perverter* and *Slanderer*, which is far from keeping the Precepts contained in Holy Scripture; that falſly ſaid, *Our Chriſt was a Myſtical Romance; that our Religion was calculated to the Service of the Devil and our own Luſts; that we were as grand Impoſtors as ever were; that we refuſe Juſt Debts on Revelation; that we hold the Soul to be God; that we were as perfect as ever; that there is no Reſurrection or Eternal Rewards; that we ſhould confeſs,* We rail on our Adverſaries, on purpoſe to make our Friends believe we have the better, &c. This was thy printed *Chriſtian*;

ſee

ee how thy *Chriſtians* contradict each ther; but *Thomas*, if all thy Duties e *Sin* (as it is one general Maxim among you) thy *Chriſtian* Confeſſion s one among the reſt.

I ſhall now aſſume my former *Query*, That you tell us what Sort of *Chriſtian* ye mean, the *Quaker* is not: xplain your ſelves to the World, and ot, who is a true *Chriſtian*? And you (denying Inward Evidence and Revelation) tell us, whether *Faith* and *Works*, or *Principle* and *Practice*, or *Pretended Faith* and *Principles* without *Works* or *Practice*, make a Real *Chriſtian*? which may ſerve, for a *Looking Glaſs*, as well for your ſelves as for us: I ſpeak particularly to you, who are many Heads confederated this Day againſt us; Each Sort claims the *Name*, but who has the *Nature* in your Senſe? Therefore anſwer plainly, without Equivocation or Evaſion, what you mean by *Chriſtians*?

1.

1. 'Do you mean the *Presbyterian* '(so called) with the *Directory*?

2. 'Or, do you mean the *Independent* 'with his *Savoy-Confession*?

3. 'Or, do you mean the *Anabap-* 'tist with his several and various pro- 'mulged *Systems of Faith*?

4. 'Or, do you mean those that 'tell us, We must be DIPT with 'them, as *necessary to Salvation*?

5. 'Or, do you mean *Such* that 'hold, *That Christ dyed not for all, nor was* 'an *Universal Sacrifice for all Mankind*?

6. 'Or, do you mean *Such* that pro- 'fess their Faith, *That Millions of Peo-* 'ple are *Damned*, or at least, *left without* 'Means of Salvation by *Eternal Decree*, 'before they *Knew* or *Acted Good* or *Evil*?

7. 'Or, do you mean *Such* that 'Deny the *Divinity* of our *Lord* and *Savi-* 'our *Jesus Christ*, and that he *was not* 'One with the *Father* in *Glory* before the 'World was?

'It is not my Purpose to draw you

out beyond the Bounds of the Faiths or Beliefs of the preſent Confederacy, therefore I wave to mention ſuch Sorts as are termed, the *Church of England*,&c. All I deſire or expect from you at preſent is, to be plain and particular, which of theſe foremention'd, or what others by Faith and Practice are the real & true, and which are, and how many of theſe Impoſtors, or if all? declare it that our Auditors upon your Attempts to prove us no real *Chriſtians*, may be capable to judge whether you act like real *Chriſtians* or Stagers againſt *Chriſtianity*, that we may ſee, whether whilſt you are *Unchriſtianing* others, you *Heathenize* not your Confederates, or others that merit the Name better then your ſelves: Let us have it under all your Hands, that other Judicious and Indifferent Perſons, as well as your ſelves, may be capable to Judge betwixt you and us in this Matter of *Controverſie*.

But

But *T. H.* to close the Discourse, thus vents himself against me, *Whereas* T.R. *hath made so great an Out-cry against Forgery, I would only acquaint him. That if he knows the* Quaker *as well as he knows himself that did publish in Print the Attestation of several Persons without their Knowledge or Consent, meerly to serve the* Quakers *Interest, then I count it no Wonder that either my self or any other Person should be abused by* T.R. *or a* Quaker.

To which I answer: It is much a man of *T. H*'s Circumstances would not speak directly as well as thus insinuatingly (or with an *If*) to fix a Scandal upon me; were it true, why should he fear to tell me, I counterfited some Persons hands, as the thing he writes may probably bear amongst many who may have a good Share of *Honesty*, though not sufficient Craft to espye the Promulger's *Subtilty*? But briefly I shall answer both as to the supposed *Attestation* it self, and *Copy* of it. It was thus; In the Year 167[illegible]

Oc[illegible]

One *R. James*, an *Anabaptist*-Preacher, publisht in print a *Pamphlet*, term'd *A true and impartial Narrative of the eminent Hand of God that befel a* Quaker *& his Family at the Town of* Panton *in* Lincolnshire, *who* (saith the Pamphlet) *affirm'd he was commanded of God to pronounce Mr* R. James, *Preacher of the Gospel, a Leaper from the Crown of the Head to the Soal of the Foot; the same Judgment of Leprosie shortly after falling upon one of his Children, himself, Wife, and the rest of his Children being also afflicted with a painful Distemper, attested under the Hand of several credible Persons, Eye & Ear Witnesses:* This Leprose Child and sore afflicted Family, the *Anabaptists* pretend that they *Cured*, or were presently *cur'd* by their Prayers on purpose made for them, as their *Pamphlet* affirmeth; (but as for producing any Eye or Ear-Witnesses, that this Man or his Child was so really Afflicted or Heal'd by them, they fail'd in) This coming to *London*, was entertain'd with great Acclamation

clamation amongst the *Anabaptists* and other Professors, and prest upon us and the Reader, as a Decision of the Controversie 'twixt Us & the *Anabaptists*, *A Land-mark of Providence and Finger of God*, as their *Pamphlet* boasted: And truly when it came to my hands, I judg'd it a very strange *Prodigy*, if true, and a *Miracle* exceeding all I have read of in the holy *Scriptures*, done by the Prophets, *Christ* or his Apostles; and more especially, that when our Lord and Saviour *Jesus Christ*, could not do many Wonderous Works in his own Country because of *Unbelief*, That the *Anabaptists*, whose Belief is that *Miracles are absolutly ceas'd*, should work such a *miraculous Cure* upon a leprous & afflicted Family, and that upon a *Quakers*, who still continued a *Quaker* (as they insinuated) *Men* whom they wholely conclude in *Unbelief*, was such a mighty *Miracle*, that I had not Faith to believe it, and therefore question'd its *Verity*; and upon Inquiry it was found

found a *Deceitful piece of Impoſture*, and a moſt abominable *Forgery*, and the *Forger* of it to be the aforeſaid *R. James*.

But the *Anabaptiſts* confident atteſting the Verity thereof, ſtirred ſuch a Tumultuous Spirit with Uproars and Out-cries againſt our *Friends*, that ſeveral of them from far diſtant Places travell'd to *Panton* in *Lincoln-ſhire*, to enquire out the Verity thereof, and with ſome diligent ſearch they found the Perſon (viz. *R. Anderton*) upon whom and his Family, the *Anabaptiſts* pretended they had wrought this great *Miracle*, or in truth had acted a piece of *Cheat* and *Impoſture*: whereupon this ſaid *R. Anderton* in the Preſence of Dr. *Lincoln*, the Pariſh Parſon, and above twenty of his Neighbours, *declared that he never was a* Quaker, or known by them, and never at their Meetings, except about a Quarter of an Hour at the Caſtle of *Lincoln* (when *Ral h James*, the Forger of the Story was with him)

and affirm'd, he never had any *Leprous Child*, which his Neighbours with him then unanimously confirmed, and shewed the Child alive, whom the *Anabaptist* affirmed to be Dead; and further affirmed, that neither himself nor any of his Family was troubled with any such *Painful* Distemper, as the *Baptist* say they had: The Tenor of which Account, with other material Circumstances that confirm'd the Truth thereof, was committed in Writing by the Persons who travailed thither, to certifie us at *London* and else-where, how the Case really stood, and what the Persons and Inhabitants declared, concerning the Matter: And at the Close of their Testimonial they declared, these Things were affirmed by the said *R. A.* and confirmed by the Inhabitants of the Town, whose Names (not Hands) thereto subscribed; and under the Title *Inhabitants*, the said Person writ down the Inhabitants Names; and at the Close of the

he Writing ſubſcribed their own Hands, as further Witneſſes thereto; his or a Copy thereof, being ſent to *London*, as pertinent to detect their buſe, and undeceive the World of ch a Piece of Impoſture and abomi-able Fraud, that they had forged, I ſerted in a ſmall Pamphlet, titul'd, *he* Anabaptiſt-*Preacher Unmaskt, in a rther Diſcovery of his lying Wonder out of* incoln-ſhire, to which I further refer e Reader for Satisfaction: This is e naked Truth, and the State of that ſe, as well to the Matter it ſelf, as nner of its Detection; and had oſe Perſons declared that ſuch Diſ-urſe and Circumſtances had been d, and paſſed before the Judges of Land (admitting it had been done their Preſence) and given an Ac-mpt thereof; I know not why *T. H.* uld cavil, ſo long as the Fact was e, as well to *Circumſtance* as *Sub-ce*, or reflect on *T. R.* for publiſh-*the Certificate* or Account thereof

sent him, and imputed that as a Piece of *Crime*, which was really an Act of *Justice*.

I might now enumerate the many palpable Untruths desperſively mixt in T. H's *Rebuke of T. R.* ſuch as his changing, *Not only the Pages, but that the whole of them* (wherein I concern'd myſelf with the above-nam'd Propoſals) *gives the Lye to my Title-Page*; ——And his charging me in *paſſing over eight Propoſals with deep Silence*: Theſe I am bold to ſay, T. H. if in his Wits or tolerable Underſtanding, knows are untrue Impoſitions, & nothing elſe the *Roman*-like flouriſhes to adorn his abuſive Diſcourſe, as too frequently the Wild Gallants in our Age mix their with prophane Oathes; an ill Patter to imitate: But that he may preſent himſelf an apt Schollar in that the like School, he gives us a pregnant Inſtance of his Proficiency, insinuating, *That one in the Name of an Friend of ours had given us Counſel to*

out with Huffing, to affirm or deny any thing, and that with the Higheſt Confidence, &c. Who was it T. H. that gave this Counſel? Was it any other then a nameleſs Libeller? and the pretended Friend of ours, Was it not a feigned *Jeſuit?* A Piece patcht up and promulged by your ſelves, to traduce us here and throughout this City and Nation? Was this Work *Chriſtian?* Thy Brother *Loddington* told you, with much more, *That the Sheet it ſelf ſmelt of the Spirit of Perſecution, which was the very worſt Part of Popery*; and gave you a due Rebuke for introducing us into your Meeting with ſuch firſt Entertainment: —— Therefore as to the Advice of thy Confederate, and not our Friend, and thou who wouldſt thus traduce us, I anſwer with the Honeſt Moraliſt, *Turpe eſt doctori cum culpa redarguit ipſum.*

Thus having acquitted my ſelf and Friends from *T. H.* and his abuſive Pa-

per, I can do no less then briefly t
acquaint him and the *Reader*, That ou
Conteſt and Controverſie at this Da
againſt him, and with his Confede
rates, is not,

1. For oppoſing his *Chriſtian* and
Quaker; but making a *Counterfeit Chri*
ſtian and a *Falſe Quaker*.

2. Not for *Truly ſtating* our Princi
ples, and attempting to refel them
But for *feigning* and *forging* Principle
that are not ours, thereby traducin
us.

3. Not for his not having Confi
dence in *Preſs* and *Pulpit*, and in othe
Aſſemblies in our Abſence, to charg
us with holding Doctrines and Op
nions inconſiſtent with *Chriſtian Re*
gion; But not having *Courage* to me
us in *Publick* to debate the Matters
Controverſie betwixt us in a Free a
Open Aſſembly.

4. Not for his not pretending to
ready to *meet us in Publick*; But his re
avoiding to appear anſwerable to h

Pre

Pretences, of which we have had a pregnant Inſtance.

What ſhall I ſay? His *Promiſes* and *Performances*, his *Words* and *Actions*, are as correſpondent as his and his Confederates have uſually been, when they have been brought to *Publick Tryal*, as moſt Parts of this Nation can plentifully witneſs; like thoſe of old, *Who were ſtrong to draw the Bow, but turned their Backs in the Day of Battle.*

But ſurely, were *T. H's Dialogues* and *Diſcourſes* as True and Real as if they had *been a Verbal Diſcourſe*, and his Authorities taken from our Books and Writings, as he not only in Words, but in Print has confidently, though falſly affirmed, what need he fear to give us a *Publick Meeting*, to make an Open Diſquiſition of thoſe Controverſies? I muſt tell him, let him *evade and ſhuffle* as long as he can, we look upon it as our Right to have a fair and open Diſcuſſion of thoſe Inſtances of *Forgeries*, *Lyes*, *Slanders* and *Perverſions*,

we have in Print exhibited againſt him: And I muſt ſay, were he really Innocent (according to the *Engliſh* Laws) his flying a Fair Tryal will breed (and not without good Cauſe) great Suſpicion of his Guilt.

I with many more diſcern with what Artifice the Confederates would divert our preſent Purſuit from *T. Hicks*, viz. with *Forging, venting, promulging renewed ſcurrilous and abuſive Libels, nameleſs Pamphlets*; and others, with *forged or unknown Authors, Lampoons, Ballads and ſuch like Weapons*; how Manly, Spiritual or *Chriſtian* the Generous Minds abroad, as well as the Honeſt and Simple-hearted amongſt themſelves, can diſcern, ſome to Deriſion, others to Sorrow of Hearts and Spirits: And to compleat *T.H*'s Defence, *J.I.* a Confederate, muſt ſingle out & *dare* us to Battel with him, that the while *T. H.* might eſcape our Purſuit, or whilſt the Eyes of the People are upon ſome new Encounter, T.H. might

ſlip

ſlip out of a Back Door: And truly, if the Night were come upon our Underſtandings, or our Eyes Purblind, we might gaze at theſe Cords of light Matches, and ſo divert our Battel to encounter a Cheat. Alas! In all that is written againſt us, I deſire no more of the Unprejudiced Reader then to compare the Citations (obſerving the *prior* and *ſubſequent* Diſcourſe) to conſider the Author's Circumſtances and Ends, and his Judgment I will abide; but as to him or any other, although (*Articulariter*) they might be anſwer'd on that or other Subject, his and their Ends being diſcover'd: I ſhall (*not abridging the Freedom of any other*) renew my former Reſolve, 'That if *F. Ives* 'will ſtill appear as a *Privateer* againſt 'us, thinking by his Brawling Outcries 'to ſtill the Noiſe of our Charge of '*Forgery*, &c. exhibited againſt T.H. '& ſtiffle our Juſt Complaints againſt 'W.K. &c. by my Conſent he ſhall 'rail on, *Rabſhekah*-like, &c. till the

Juſt

'Juſt Hand of the Lord overtake him: This is ſtill my Mind, and other Anſwer I deſign him not; but expect, and cannot but preſs *T. Hicks* to give us a *Publick Meeting*, and in a Free and Open Aſſembly anſwer our Charge exhibited againſt him; he knows, and ſo many of his Brethren, that our Requeſt in this caſe is but reaſonable: And that the Reader may know it is not without good Cauſe that we preſs to publick Hearing and Diſcuſſion of the Controverſies betwixt us & T.H. I ſhall inſtance ſome of the many abominable wretched, and as I may ſay, Helliſh *Doctrines*, *Opinions* and *Practices*, which he feign'd and forg'd, falſly impoſed, and malitiouſly inſinuated to be ours.

1. That notwithſtanding we have ever (ſince, & before we were reproachfully call'd *Quakers*) declar'd & own'd the Holy Scriptures contained in the *Old* and *New Teſtament*, to be of Divine Authority, and that the Holy Men of God

God gave them forth as they were moved of the Holy Ghost; and that they are the Words of God, though *Christ*, according to the Holy Scriptures, is only called the *Word of God*, Joh. 1. it being his proper Name; as *Rev.* 19. 13. Yet *T. Hicks* has malitiously insinuated and affirmed, that we *render the Holy Scriptures to be of no more Authority then* Esop's *Fables, and esteem them inferior to our own Pamphlets.*

2. That although we really and truly believe, and have ever in Words and Writing openly attested, and witnessed that the Blood of *Christ only* cleanses from Sins, and that his Blood was shed upon the *Cross* as an Universal Sacrifice; yet T. H. wickedly affirmed, *That the Blood of Christ in our Esteem is worse then the Blood of a common Thief.*

3. That although we have ever declar'd, that by Faith *In Christ* and his Grace are we sav'd, & that there is no other Name given, by which Salvation

tion is brought to our Souls; Yet T.H. has falsly and abusively affirmed, *That the* Quakers *owning Jesus Christ, is indeed no other then a meer Mystical Romance.*

4. And although the Lord by his mighty Hand and outstretched Arm, has redeem'd his Remnant from a vain Conversation, and separated us from the many and unfruitful Works of Darkness, which not only griev'd his Good Spirit, but kept us in Bondage to the Enemy of our Souls and Mankind, and instead thereof hath rais'd and begotten in us a Desire, and earnest Breathing, that the whole Creation may return to God, and come under the Government of that just, holy and equal Law, *To do as they would be done unto*; yet *T. Hicks*, to vilifie, scandalize and traduce us as well in our Civil as Religious Capacities in the Hearts and Spirits of the Generation in which we live, hath falsly and maliciously, and without just Cause insinuated and promulg'd these Wicked and Abomi-

Abominable Positions of and concerning us, viz.

1. *That the Tendency of all the* Quakers *Reasoning about instituted* Religion, *is to debauch Mankind.*

2. *That their* Meetings *are only and principally to Decoy, Trapan and inviegle others.*

3. *That their* Principles *improv'd are Destructive to all Human Society.*

4. *That their* Religion *is a meer Cheat calculated only to the Service of the Divel and their own Lusts.*

5. *He falsly insinuates that they pretend* Revelation, *to excuse them the Paying of their just Debts*; thereby presenting it *Dangerous for Persons to deal with them.* These, with many more, are the Matters in Charge against him, already exhibited in Print, for which we can do no less then require a Free, Open and Publick Meeting and Auditory, that if we prove him not a *Forger*, *Lyar* and *Slanderer*, he may be fairly acquitted; else, that if upon a Disquisition

of

of theſe and many others he be found Guilty, that he may bear the Weight and Burthen of his own Work, according to that juſt and equal Law, *Deut.* 19. 16. *If a Falſe Witneſs riſe up againſt any man to teſtifie againſt him that which is Wrong.* Verſ. 17. *Then both the men between whom the Controverſie is, ſhall ſtand before the Lord, before the Prieſt and the Judges that ſhall be in thoſe Dayes.* Verſ. 18. *And the Judges ſhall make diligent Inquiſition; and behold, if the Witneſs be a Falſe Witneſs, and hath teſtified falſly againſt his Brother.* Verſ. 19. *Then ſhall you do unto him as he had thought to have done unto his Brother, ſo ſhalt thou put the Evil away from among you.* Verſ. 20. *And thoſe which remain ſhall hear and fear, and ſhall henceforth no more commit any ſuch Evil among you.* Verſ. 21. *And thine Eye ſhall not pitty, but Life ſhall go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.*

London, the 16th of the 9th Month, 1674.

By T. Rudyard.